

Church of God
Evangel



May 9, 1960

But ye shall receive power, after that the Holy Ghost is come upon you.



Photo by H. Armstrong Roberts

1200 CHMB WEEKLY SCHEDULE

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Readers' Response

I would like very much to express my appreciation for the wonderful *Evangel*, and for the many good things that have been appearing in it lately. I truly enjoyed the testimonies of the children from the Home and for the many good leaders that they have. The Lord has given us many different kinds of leaders and from the General Overseer down to the smallest lay member, I am very proud of them all. I am proud of the wonderful missionaries also, and the great work that they are doing for God. I am glad that I am a part of such a great organization that will let the Christ of Calvary be the Leader.

I truly enjoyed the column written by our General Overseer about the work in India. I am glad to have leaders whom we can trust to have divine wisdom always to do what is right. Your Lamplighters Club is wonderful for children.

—MRS. U. E. McLENDON

Donalsonville, Ga.

The editorial on "The Preacher's Wife" is excellent. The praise and commendation you so lavishly heaped upon her was not too generous. She deserves all of it and more. This eulogy was long overdue, but it was so skillfully and beautifully done that it has made many preachers thankful for its appearance. Every minister whose companion fits the description you so illustriously depicted, will gratefully and appreciatively sound forth a hearty "Amen."

—WADE H. HORTON
Overseer of Mississippi

Jackson, Miss.

I want you to know how much I enjoyed reading the special issue of the *Evangel* published March 7, which displayed our fiftieth anniversary. I feel the appearance was most outstanding and the contents were especially interesting. I was impressed with the arrangement of the material and read every page with increased interest.

You have a right to take pride in this special issue of the *Evangel*. So I want to be one among the many who will make known their feelings to you in correspondence. The time and energy required in editing the "Golden Anniversary Issue" is more than repaid in knowing that a reader begins with the editorials and continues through to the last, enjoying everything, beginning with "A Backward Look—Then Forward" and including the comments of those who gave their "Viewpoints" concerning "What Is Our Greatest Danger of Worldliness in the Church."

I shall look forward to the many future issues of the *Evangel* that will bless the hearts of readers everywhere.

—A. M. PHILLIPS
General Secretary-Treasurer

Cleveland, Tenn.

CHURCH OF GOD *Evangel*

Official Voice of the Church of God

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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The Home

THE THREE oldest institutions on the earth are the home, the church, and the school. These three have not only survived the years, but also the ages. In all likelihood, these three bulwarks of mankind will be standing when all other human innovations have crumbled in decay.

The oldest of these three is the home. While the church dates back into antiquity, when men first came together in an organized system of religious worship, and the school is almost as old, the home dates back to the first men who ever lived. Adam and Eve, with their sons and daughters, established the first home. Its existence has continued from creation to the present time.

Men make a mistake when they try to let other human associations do the work of the home. The church is no fit substitute for it, and neither is the school. Noble as these institutions are, they fall far short in making up for things that are neglected in the home.

The fountainhead of all human love should be found in family life. Every child should receive his first introduction to the things of the Lord on his mother's bosom or his father's knee, around the family table or at his bedside. If love, worship, decency, honor, and integrity are not instilled within the child under his own roof, then he will find it difficult ever to pick it up in any other human association he may have.

Our Young People

THE CHURCH of God has every reason to be proud of its young people. There has been a growing fear among some of our older people that the youth of the Church have less spiritual depth than the young people of a generation ago. Perhaps the older people of that past generation feared the same concerning those who were young then. There seems always to be a conflict between two living generations.

If you have entertained thoughts of the spiritual degeneracy of our young people, let me assure you that such thoughts should be dispelled posthaste. I have been rather closely associated with a cross section of our young people, and my impressions are altogether optimistic. To be sure, there is a category of young people which is not quite to the liking of devoted Christians of a decade or so ago, or even to the best Christians of this generation. There have always been those who stand on the fringes of true consecration, refusing to en-

ter such devotedness, in a state of bewilderment and uncertainty and indecision; but on the other hand, among our young people there is definitely a solid core of sound Christian experience and principles. They have not lost their vision. They have not lost their love. In their young eager bosoms there blazes that fire that sent forth world-conquering apostles in all the bygone ages.

I for one am proud of our young people. I have listened as they preach with eloquence and persuasion. I have listened as they talk with certainty of knowledge. I have listened while they sing with beautiful sincerity. I have listened while they pray with blissful oblivion of the perplexities of the age. They are not in one or two isolated parts of the land, but these eager Christians are everywhere. Then let it be with faith and confidence and not with fear and doubting that we place into their hands the reins whereby they will guide the Church through their generation.

What Christ Could Not Do

ONE OF THE great paradoxes of the life of Christ concerned His death on the cross. As He hung there, His cruel tormentors wagged their heads and taunted Him to come down from the cross.

The question naturally arises, could Jesus have come off the cross?

As the Son of God, we know that Christ had the power to come off the cross had He wished to do so. But wait a minute. The Son of God came into the world to die on the cross for sinners. If He had saved His life by coming off the cross, then He could not have been the Christ, the King of Israel, the Saviour, the Son of God. If He were not the Christ, the Son of God, then He could not have come off the cross at all.

Strange as this may seem, it means that Jesus could not have come off the cross and have been the Christ. The fact that He could have come off the cross is the reason that He could not come off it. It was because He had the power to save Himself that He could not save Himself. His inability lay in His ability to do all things.

If Jesus had spared His own life, then He would not have been the Saviour, and we would still be lost. Though He could save Himself, yet He could not save Himself because of His love for us. Because of His death, He lives. Because of His death, those who believe in Him shall live.

Viewpoint

A symposium on pertinent questions and problems of the Christian life. All the contributors have been selected as authorities on the question involved. Their answers represent their candid personal views and are intended to give light on various facets of the question.

Readers are invited to submit to the editor any question they think would be beneficial for such public printed discussion.

HOW FAR SHOULD A CHRISTIAN GO IN BEING BROAD-MINDED?

W. J. Brown

CHRISTIANS OF TODAY, particularly those of the Pentecostal persuasion, constantly run into the problem of how far they should go in being broad-minded. It is a delicate problem, for there is a point at which broad-mindedness becomes laxity and compromise. In the other direction, there is a point at which we may become narrow-minded and bigoted.

To help find balance and understanding in this situation, the following panel of thinking Christian leaders have been invited to help us find the answer:

W. J. Brown, Overseer of Minnesota and Wisconsin, has been a member of the Church of God since he was a child. He is presently a member of the Editorial and Publications Board.

Louis Cross, pastor in Elizabethton, Tennessee, is an alumnus of Vanderbilt University and is a consultant of the North American Rayon Corporation. In 1957 he was chosen "Young Man of the Year" in his city.

R. H. Gause, Jr., professor of Bible in Lee College, received the B. A. degree from Presbyterian College and the B. D. degree from Columbia Theological Seminary. He is adult writer for the Christian Challenge church series. He is the author of *Church of God Polity*.

David L. Lemons, Overseer of Arizona, is a prominent Bible instructor and the son of pioneer preacher, M. S. Lemons.

L. E. Painter, Overseer of Indiana, received the B. A. degree from Davis and Elkins College and is a prominent instructor in pastoral counseling.

Earl P. Paulk, Jr., national radio speaker and pastor at the Hemphill Avenue Church in Atlanta, Georgia, holds the B. A. degree from Furman University and the B. D. degree from Candler School of Theology, Emory University. He is author of *Your Pentecostal Neighbor*.

Lewis J. Willis, Director of Sunday School and Youth Literature and editor of *The Lighted Pathway*, is a member of the Lee College Board of Directors. He is a former National Sunday School and Youth Director.

These men have given their honest and personal viewpoint on an important question. What is your opinion about it?

Some modern interpretations of broad-mindedness could more aptly be termed rationalism.

BROAD-MINDEDNESS is that characteristic which provides a wide view of the highway of life. One of the fundamental lessons taught by experts in driver training schools is, "Get the big picture. Do not fix your gaze upon the stretch of road immediately in front of your car. But lift your eyes toward the horizon, and the objects both near and far are thus encompassed by your vision." Notice that this does not change any laws, but it does give the driver a better grasp of the situation confronting him.

So as Christians we need to "get the big picture." To fix our gaze on one segment of practice or doctrine without looking at the situation as a whole in its proper perspective is a mistake, however sincere we might be.

Broad-mindedness embodies the wonderful words, "understanding" and "tolerance," but never "compromise." Jesus, the greatest example of holiness, is also the greatest example of broad-mindedness. He often violated the narrow concepts of the Pharisees, but never did He compromise the principles of His holiness. The narrow-minded Pharisees accused him of "eating with sinners," and "receiving sinners," and He did not deny this. He "saw the big picture"—their need and His remedy. But though He sought lovingly and longingly for their salvation, never did He violate His holiness by justifying their sins or partaking of them. He always led men and women up and out.

How far should a Christian go in being broad-minded? As far as God's Word and a pure holiness testimony will allow. Broad-mindedness, like temperance, rightfully applies only to those things which are allowed.

There is no room for a Christian to be broad-minded about wrong practices, wrong associations, and the like. The laws of God are perfect, and to change perfection is to bring about imperfection. Some modern interpretations of broad-mindedness could more aptly be termed rationalism.

We accept man's dogmatic maxims without question; twelve inches make a foot, three feet make a yard,

sixteen ounces a pound, four quarts a gallon. How foolish it would be for me to say, "Those standards are out-of-date. We need a modern view. So I will be broad-minded and say fifteen inches make a foot and twenty ounces make a pound." Foolish? Most certainly. But not more foolish than any effort to abrogate God's laws of separation and true holiness.

A broad-minded Christian will not "major" in "minors," but will comprehend a situation thoroughly, adopt a tolerant attitude toward those who might disagree with him, and let his course of action hinge on whether the principles of holiness as clearly defined in the Word of God will or will not be violated.



Louis Cross

I think we should be so narrow that we would not accept anything which is condemned in God's Word.

I AM RELUCTANT to apply the word "broad-minded" to the Christian life for fear that it would indicate that we should embrace or accept sin in any form. Neither would I wish to promote blind acceptance of that which is popular, for Jesus said, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13, 14). I think we should be so narrow that we would not accept anything which is condemned in God's Word.

On the other hand, we should realize that we are "not redeemed with . . . vain conversation received by tradition" (1 Peter 1:18) and should therefore preach the gospel of Christ and His holiness. We should not confuse living in the world with worldliness. In Christ's prayer for His disciples in John 17, He prayed not that we should be taken out of the world but that we should be kept from evil. In verse 17 of this chapter, He prayed, "Sanctify them through thy truth: thy word is truth." A sanctified life can be defined by the Word. The early Church was confronted with the problem of how strict, or in other words, how broad or how narrow, they should be in requiring of the gentiles practices which had become traditional. After the Church Council described in Acts 15:28, they came to this conclusion: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things."

A study of how broad-minded or how narrow we should be should not limit itself to what things we shall accept and what things we shall reject. We must also be concerned with the degree of acceptance. Jesus said, "Love not the world, neither the things that are in the world." It can be wrong for us to have an undue affection for any of the things found in this world; for example, it may be all right for us to own a nice automobile but if the desire for a fashionable automobile becomes a controlling factor in our lives, it is wrong. Regardless of what we accept

or reject, if God is not first in our lives, we are too broad-minded.

Another facet to the problem is how careful should we be not to offend by our actions. The Biblical answer is obvious; we must be extremely careful. However, we must use wisdom. A consecrated state overseer told me of a minister who had removed his necktie. Asked why, he said that one brother had been offended by it. The state overseer, having received complaints from the church he pastored, replied, "You are offending me and a number of these people by not wearing a tie; put it back on." How many times do we offend the many to keep from offending an irrational few!

How far should a Christian go in being broad-minded? We should be so narrow that we would never trespass against God's Word. We should be so narrow that we would shun all the evil of the world. We should be so narrow that our lives would not be a reproach to the cause of Christ. Yet we should be so humble that we would submit to the counsel of God's Church and the leadership of the Holy Ghost. We should be so wise that we would not offend the many for the sake of the few. We should have such love for God that nothing in this world would interfere with our service to Him. We should have such love for our Christian associates that we would lay no greater burden upon them than the clearly defined requirements of the Scripture.



R. H. Gause

Broad-mindedness should be a willingness to prove things without first prejudicially deciding the issues before adequate investigation.

"BROAD-MINDED" is a fluid term, and is used differently by different people. It is somewhat like our term "middle of the road," and as someone has said, "The middle of the road depends on where your ditches are." As the term "broad-minded" is often used, it is a term of prejudice; a broad-minded person is one who makes allowances for me; a narrow-minded person is one who does not make allowances for me. In other words, we use this term as a form of defense for ourselves and as a commendation for those whom we appreciate or whom we think appreciate us. The purpose of these remarks is to warn against the undefined approval of so-called broad-mindedness.

The term is not a bad term, however, if we use it properly. In the first place, the term should not approve of sin or express a tolerance for it. Secondly, the term should not suggest the type of openness of mind that is susceptible to any and all influences. Thirdly, the term should suggest what the apostle expressed in 1 Thessalonians 5:21: "Prove all things; hold fast that which is good."

Broad-mindedness should be a willingness to prove things without first prejudicially deciding the issues before adequate investigation. Let us illustrate this matter in natural things. A physician may have

a new drug offered for his use. He may do one of two things: use it or refuse to use it. If he decides not to use it without first investigating with the best of medical methods and the best of ethical medical testimony, we would say that he is narrow-minded in that particular area. He made a decision without reason. His excuse may be that it was new or that he did not have time, but neither of these is an adequate reason for rejecting the medicine. If after he investigates he finds that the drug is not a well-established medicine or that its use has in it more dangers than he can control, he will still reject it, but not on the basis of prejudice or narrow-mindedness.

The other side of this picture may be displayed in the physician who might decide to accept the drug without adequate investigation. He is not being broad-minded; instead he is being careless and gullible.

Now let us look at this matter in spiritual terms. Is a Christian narrow-minded because he restricts his conduct or practice in certain matters? No. It may be that he has investigated and found that the practice has dangers which he is not willing to risk. It may be that he has found certain Scriptural pronouncements which actually condemn the things in which he restricts himself. If he restricts himself simply because the controversial item is new, or different, if he restricts himself before he has studied the matter Scripturally, and if he then proceeds to impose his prejudices upon other Christians, he is being narrow-minded. This is not Christian.

On the other hand, is a Christian broad-minded because he accepts any new practice or doctrine? No. If he permits his life to become enmeshed in one spiritual experiment after another without Scriptural guidance, he is not broad-minded. He is gullible.

In matters of faith and practice, a Christian may be broad-minded, then, to the point of a willingness to investigate or prove all things. His major testing ground is the Scriptures; he must be willing to put new and different things to the test of Scripture and he must be willing to abide by the pronouncements of Scripture properly interpreted.

David L. Lemons

Because real broad-mindedness has eternity in its scope, it finds its standards in the eternal Word.

"BROAD-MINDED" AS A word is so backslidden that it is often confused with its associates, "laxity" and "compromise." If it could be redeemed to mean uncorrupted mental attitude, then I would say that a Christian should go all the way in being broad-minded.

Because real broad-mindedness has eternity in its scope, it finds its standards in the eternal Word.

Narrow-mindedness suffers from claustrophobia by walls of tradition, fear, and egotism. Thus by its restrictions it creates off-center standards which it not only exacts of itself but seeks to impose upon others.

Of moral standards there is no question. Concerning changing social standards, it is broad-minded to reckon with the following:

1. Shun that which is evil by association. "Let not then your good be evil spoken of" (Romans 14:16). "Abstain from all appearance of evil" (1 Thessalonians 5:22).
2. Use diplomacy with respect to public opinion. "Because of the people which stand by I said it" (John 11:42).
3. Accept consecrations (but do not impose upon others) expedient for Christian service. "All things are lawful for me, but all things are not expedient" (1 Corinthians 10:23).



Luther E. Painter

Jesus was forbearing toward sinners but inflexible toward the evil which engulfed them.

A LAX AND LAQUID attitude in Christendom is like a man rooting for both teams in a game at the same time. Jesus declared against such action. However, He was forbearing toward sinners but inflexible toward the evil which engulfed them.

Paul also shows the proper attitude toward broad-mindedness. He stood firm whenever a cardinal point was at stake but showed latitude in interpreting the viewpoint. Throughout the book of Acts, the words, "with one accord," stand out. Yet, there were differences, some of which were settled by what has been interpreted as a compromise. Thus they "endeavored to keep the unity of the faith."

A Christian should be as "broad as a church door" (Shakespeare) in order to reach some, yet not deny the faith. "Only use not (your) liberty for an occasion to the flesh ..."



Earl P. Paulk, Jr.

Broad-mindedness must be determined on the basis of God's Word.

A CHRISTIAN SHOULD be broad-minded enough to allow others to work out their own salvation. He should be narrow-minded enough to obey God's Word and get to heaven. While many displease God by being too liberal, others place stumbling blocks in the path of neighbors by being too narrow-minded.

Broad-mindedness must be determined on the basis of God's Word. Scriptural principles apply to every activity of life. If we are more strict than the Bible, we err; however, if we are so broad-minded that even the Word loses its authority, we also err.

A good policy to observe is to be broad-minded where others are involved and narrow-minded wherein we are personally concerned. Because we crucify ourselves does not give us liberty to do so to others.

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Three

Text: Matthew 15:21-28

THE NEWS OF the ministry of Jesus spread rapidly. People of every kind came in contact with Him, and then began witnessing what they had seen and heard. Shepherds, farmers, merchants, doctors, lawyers—all felt the impact of His teaching and miracles. All of Palestine and the bordering areas soon knew something of Him. Among the many who heard of Him, there was one woman whose experience with Jesus makes an inspiring story. Matthew calls her “a woman of Canaan.” May we notice briefly her background.

Being a Canaanite, this woman grew up in an environment of idolatry and paganism. She worshipped at the shrine of Baal and perhaps other gods. Most of these religions of Canaan honored the reproducing forces of nature; therefore, rites of the most forbidding vulgarity were performed. God had commanded Joshua and the Israelites to destroy completely these people, along with their idols. These Canaanites, the descendants of Ham, had the “curse of Canaan” upon them. They were not of the household of faith and had no good will toward Jews.

Yet, this particular woman had a need which could not be met in idolatry. Her daughter was demon-possessed. No doubt this mother had prayed many times, “Oh my god Baal, heal my little girl and deliver her from this evil spirit,” but her praying was in vain. Her daughter was still possessed; her body, from time to time, wrenched in contortions and convulsions, her glassy snake-eyed stare portraying the ugliness of Satan’s diabolical power. Finally, out of desperation, she decided to go to Jesus. This

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Steps to

decision meant much to her, for she must forsake the traditions of her lifetime. She must bow in humility at the feet of a Jew. She must be willing to disregard the protests of her family and the warnings of her priest. She must cut loose from everything and let nothing stand in her way or prevent her from reaching Christ. All these things she did, and she showed us how to get to Jesus in three simple steps.

A BROKEN HEART

This woman came into the meeting where Jesus was, with a desperate need and no concern for the formalities of the service. Gripped with emotion and realizing this was her last hope, she cried, “Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.” Did Jesus hear her cry and grant her request as He usually did when someone cried for mercy? No, strangely enough, “he answered her not a word.” This was not like Him, remaining still and silent while a hungry heart cried out for mercy. Oh, this was so unlike Him—no tender voice of forgiveness and assurance, no outstretched hand of healing and power. Jesus with His back turned to a sincere soul is one portrait of Christ that men have never painted. What a slap in the face for this woman! And to add to her humiliation, the disciples besought Jesus to send her away.

Were I in her place, I would have wrapped my garments of tradition and pride about me and stamped

Jesus Christ

out of the meeting proclaiming, “Religious fraud! Faked faith-healers! Disciples of deceit and disillusionment!” But not this woman of Canaan. Oh no, her daughter was still demon-possessed. She was willing to pay any price in humility to free her child from the clutches of Satan. Remembering the face of her little girl, grotesque with the image of Satan, her babbling tongue and idiotic gesticulations, this mother came back to Jesus and showed us the second step.

A WORSHIPFUL HEART

Just look at this woman! She had been rebuffed and discriminated against. She had received no word of love nor touch of kindness. Her prayer had not been answered, and yet, she came and “worshipped him.” This act of determination teaches us that what we cannot get from God by begging, we may get by praising. No wonder David could make such boasts in the Lord; he wrote hundreds of songs of praise to God. When the disciples were praising and blessing God, the Holy Ghost came.

Yes, this woman worshipped Jesus saying, “Lord, help me.” Then He spoke to her. He explained that

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You May Be Guilty of Treason

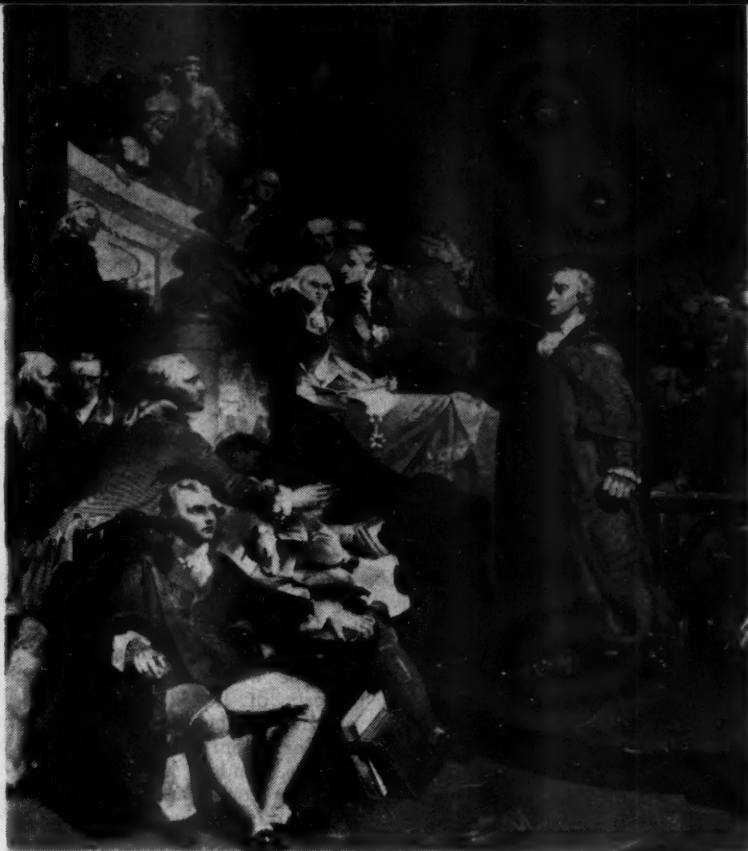
By William J. (Bill) Dobben

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and un-reproveable in his sight," Colossians 1:21, 22.

IT WAS RIDICULOUS. This pale young man twenty-eight years old had only been in the Virginia legislature for a few weeks, and now he was making a speech. It was no ordinary speech at that. The redness of his hair beneath the silken wig was dull in comparison to the radical "Resolves" that he was proposing. Such bold demands for representation could only anger George III more.

Such must have been the thoughts of the more conservative members of the House of Burgesses

W. J. (Bill) Dobben has been a Christian since he was four years of age. The son of an ordained Church of God minister, he began his ministry in 1931. He has served as Sunday School and Youth Director of New Mexico and Pennsylvania, and has been a member of the staff of the National Sunday School and Youth Department for the past year. At present he serves as Accounting Supervisor of the Publishing House.



Patrick Henry delivering his celebrated speech in the House of Burgesses, Virginia, in 1765.

—Photo by Philip Gendreau

on that winter day in early 1765. But Patrick Henry would not easily be tamed. He had come with an overwhelming mandate of popular support. He was a champion of the common man.

Now in tones of thrilling solemnity, he was nearing the climax of his speech. "Tarquin and Caesar had each his Brutus..." A gasp came from the listeners. "...Charles I his Cromwell, and George III..."

"Treason!" came the shout. "Treason!" shouted the presiding officer.

Still with that awful tone, Patrick Henry continued, "...and George III may profit by their example! If this be treason, make the most of it."

Perhaps Patrick Henry was a traitor. English law would have called his speech "petit treason." But the Thirteen States who patched their wounds in the settling dust of their successful revolution called him a patriot and the "voice of the revolution." The new State of Virginia made him their first governor; Washington

offered him the position of Secretary of State.

In the world of natural men, the line between treason and patriotism is very fine. The success or failure of revolution will label its soldiers as either liberators or traitors. In *Epigrams*, Sir John Harrington observed: "Treason doth never prosper; what is the reason? Why, if it prosper, none dare call it treason."

In the world of spiritual values, the lines are more firmly drawn. The Bible declares that man owes his allegiance to God. It is declared implicitly by the revelation of His creatorship. It is declared explicitly by His commandments and His law. This demand for allegiance is the more strengthened by the grace of Calvary. Here, God commends His love and provides for the reinstatement of rebels. He provides full pardon for traitors through the crucified Saviour.

Sin is really treason against God.
(Continued on page 10)

The Church of God in Japan

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men," Psalm 107:8.

By L. E. Heil

EVERYONE WAS busy those last remaining days. New curtains were being hung, the walls repainted, and the floors waxed. Outside, too, there were numerous jobs to be done—thousands of handbills distributed, posters painted and displayed, announcements made in the streets with the public address system. Spiritual preparation also was necessary. For a number of weeks the believers gathered at the church on Wednesday evening for prayer meeting, after having fasted for the success of the revival services that had been announced.

On Saturday evening, February 13, our guest arrived at the Tokyo International Airport. It was the first time any general official had visited Japan, and it was our privilege to greet the General Overseer, Reverend James Cross, and welcome him to Japan.

The revival meetings had begun a few nights previously, but as we knew Brother Cross must be tired, and as the Japanese pastor was well able to conduct the meeting, we brought Brother Cross directly to our house. We were certain that if he had not arrived tired, the schedule for the days following would be strenuous enough to require at least this one night to rest.

It would be exaggeration to write that each service was better than the one before, because the very first was a revival in itself. After a splendid message on the Church

on Sunday morning, eight people came to unite with the Church of God. Some were hindered from attending the morning service because of work, but were desirous of church membership, so we accepted three more on Sunday night. (In Japan, Sunday is much like any other day, and many of the Christians are required to work at least some Sundays to find any kind of employment.)

Both Sunday and Monday nights, thrilling messages on the Holy Ghost baptism inspired the people to pray. In perfect agreement with the preached Word, the Spirit's presence became an actuality and one lady received the Pentecostal experience.

These meetings were conducted in the Yokohama Church, but as we have no interpreter here, we arranged for the pastor from Kyoto to come to interpret. (Incidentally

this Kyoto work is our most recent effort, the first service having been conducted on January 31 of this year.) This pastor received the Holy Ghost baptism about four years ago, but his wife was not in agreement with his experience. This made his pastoral work difficult and he was made to question his experience and whether he should preach it. On Sunday night following the first message on the Holy Ghost, this young man, returned to our house and requested help from Brother Cross. After some very helpful advice from Brother Cross, we prayed and God met the need.

On the following evening, this man, who had previously been the pastor in Yokohama, testified to God's blessing him and asked the church to forgive him for having failed to properly preach to them the fullness of Pentecost. He

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Brother and Sister Heil and Brother Cross with the Japanese ministers at an afternoon ministers' fellowship.

L. E. Heil, missionary to Japan, is a native of South Dakota. He was pastor in West Virginia before going to Japan in 1952. He received his advanced education in Lee College and the University of Houston (Texas).

VIEWPOINT

(Continued from page 6)

Lewis J. Willis

Broad-mindedness is the willingness to allow objective examination of all possible facets of truth with an equal determination to reject decisively all error discovered.

TO SENSIBLY APPRAISE this question, one must essentially determine what "broad-mindedness" is. Webster says broad-mindedness is to be "tolerant of other people's opinion; not bigoted." George Saintbury said, "Broad-mindedness is the result of flattening highmindedness out." I personally conclude that broad-mindedness is the willingness to allow objective examination of all possible facets of truth with an equal determination to reject decisively all error discovered.

By today's standards, Christ was surely broad-minded. He withstood the accusations against a woman taken in the act of adultery. Without condoning the horrid act, He extended a lifting hand and gave the erring soul a chance for a life of decency. It was not unusual for Christ to associate rather closely with sinners to the dismay of the religious leaders. His purpose was not to become a partner with evil, but to discover and rescue those persons with an inclination for righteousness.

Many persons today would possibly join the Pharisees of Christ's day in assuming askance of Christ's behavior when the woman who was a sinner bathed His feet and dried them with her hair. She also kissed His feet and anointed them with expensive ointment.

The Lord would certainly be very liberal in respect to race relations. His classic account of the Samaritan's treatment of the Jew on the Jericho road emphasizes this. Many other incidents in Christ's life characterize His wholesome attitude toward the problems of His day.

Conversely, Christ did not always accommodate the mores of His day. He dealt sternly with the religious leaders who sought to substitute tradition for righteousness. The rich young ruler discovered that Christ would not accept morality for holy living. Even the prayers, tithing, and religious activities of the self-righteous were plainly shown to be hypocritical. Although Christ was always broad-minded enough to see through a maze of circumstantial evidence to rescue an honest principle, He stoutly refused to conform to the accepted system of things unless that system were based upon honesty and truth.

It seems to me, therefore, that the twentieth century Christian should open his mind and heart wide enough to examine the very essence of those matters which confront him. If they bear the scrutiny of the sanctified mind and Spirit-filled heart, it would seem wise to accept them. If they do not, then cast them aside and look for the better way.

THREE STEPS TO JESUS CHRIST

(Continued from page 7)

He was sent to the sheep of Israel, the chosen children of God. He told her that it was not proper to take the children's bread and throw it to dogs.

I can see her cringe under this insult. The very idea—being called a dog! How disheartening to be told that God's blessings were meant only for Jews. Nevertheless, instead of breaking out with vehement blasphemies and false accusations, this woman said, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." This surprising exclamation from this woman showed us the third step.

A BELIEVING HEART

It took faith to worship one who had refused to answer prayer. It took faith to ignore the despicable attitude of smug disciples. It took faith to bow in greater humility when one had already been hu-

milliated. It took faith to swallow pride and self-righteousness, and admit that she was a dog in God's sight. It took faith for her to be satisfied with crumbs while others held claims to the whole loaf. It took faith all right, but that is what she had. Jesus said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt." Oh happy day when the delivering power of Jesus Christ was put into operation by the faith of this Canaanite woman. What a joyous home-coming was hers when she held her little girl in her arms and knew that the evil spirit was gone never to come again.

Thus we see that what we cannot get from God by broken-hearted begging, we may get by praising and blessing God; what we cannot get from God by neither of these, we may get by believing. Anyway, be well assured that all three of these conditions—a broken heart, a worshipping heart, and a believing heart—will without a doubt bring one to Jesus Christ.

YOU MAY BE GUILTY OF TREASON

(Continued from page 8)

The *American College Dictionary* defines treason as "violation by a subject of his allegiance to his sovereign." Sin is the violation of our allegiance to the sovereign King of Kings and Lord of Lords. Sin is spiritual "high treason."

During the course of an evangelistic campaign in Australia, Evangelist R. A. Torrey was confronted by a man with the build of a prize fighter. With considerable warmth he asserted that he was a good moral man, mindful of his responsibilities as husband, father, neighbor, and citizen. "What," he demanded, "do you have against me?" Without hesitation, Dr. Torrey thundered his reply: "I charge you, Sir, with high treason against heaven's King!"

Such is the charge that is laid upon the soul of every man. "All have sinned [committed treason], and come short of the glory of God" (Romans 3:23). No man may stand guiltless before this universal

condemnation. But pardon is provided to repentant hearts. This pardon is provided in Christ. There is no other way. Only in acceptance of our guilt and the free pardon provided in His atonement can we who were "aliens from the commonwealth" become citizens and sons. Treason is our offense, eternal banishment is our sentence, but God has provided His only begotten Son for our pardon.

To admit to oneself that he is a traitor is no easy thing. Oh, we can readily admit our proness to mistakes. "To err is human," we blandly quote. The admission of guilt is quite a different matter, however. We are all too ready to excuse our mistakes and deny our crimes. Unless we are convicted by the Spirit of God, we will refuse to accept our position as being anything less than satisfactory. Our failure to accept the reality of guilt in no way excuses us, but we still deny it. The solemn testimony of the Word, through the Spirit of God, is the only means of heart conviction. Arrested by the Spirit, we may finally see ourselves as traitors to heaven's King.

Is this knowledge of our treason the end? Then we shall be forever in misery. But conviction is not the end. Instead, "godly sorrow worketh repentance to salvation" (2 Corinthians 7:10). Instead of leaving us in misery, conviction points us to the eternal riches of God's grace in Christ. The repentant heart is stripped of its guilt, cleansed of its sin, and filled with His love. He makes those who were traitors to become citizens and saints. From the condemnation of treason, He calls us to be sons of His table and heirs of His grace.

Oh, what love! He has made His enemies to become His sons. Those with whom He will reign have pleaded guilty to treason.



THE CHURCH OF GOD IN JAPAN

(Continued from page 9)

then said, "In the future you can be sure that I am a Pentecostal preacher." Accordingly, when he returned to his work in Kyoto, his

first message was "Pentecost." He wrote me that "in the midst of my message, the Lord took full charge of the service and my wife received the Holy Ghost. As the evidence of it, she spoke in tongues. We both feel that this is a good beginning for our new field evangelism in Kyoto."

About three weeks before Brother Cross arrived in Japan, the oldest son of Brother Kamiyama, the pastor at Hiratsuka, was hospitalized. He had a terrific pain in his stomach when he tried to eat or drink. Seven X rays were taken from different directions. Each one showed a pronounced enlargement at the top part of the stomach. Even though the enlargement was

and pray for his son. We went on the day set for the operation, but it had been delayed again. The ward was crowded and one patient was extremely ill, so the doctor requested that we leave the room. The boy came out in the hall and we prayed there.

Two days later the doctors operated and were shocked to find absolutely no trace of enlargement or inflammation. They closed the incision and the boy has been discharged from the hospital. No effect is noticeable except that whereas the boy went to the hospital an unbeliever, he returned home a Christian.

Shortly after being admitted to the hospital, the boy had requested a Bible which he read daily. According to his own testimony, he went into the operating room quoting the Lord's Prayer. His mother said that following the operation before he was entirely conscious he sang two hymns without a mistake in words or music. "Ordinarily," she said, "he is a very poor singer, and I was not aware that he even knew a hymn." The 62-year-old father is rejoicing in it all and the other day requested that I pray with him that the boy will become a preacher to replace him.

While his son was awaiting surgery, Brother Kamiyama became sick, apparently from overwork and anxiety. An examination revealed that he had pneumonia and the doctor ordered immediate hospitalization. Desiring to believe God would heal him, he refused any treatment. On Thursday morning before Brother Cross left to return to America, we visited this brother and prayed with him. A few days later we went to pray again and he had just returned from the bath house and barber shop. The following day he had an X ray taken and the doctor said he was entirely free from any symptom of pneumonia.

The Japanese people join me in rejoicing that God permitted our Brother Cross to spend these few days with us here. Truly the Lord has been gracious and we continue to praise Him for His wonderful works in Japan.



plainly visible, a number of varied tests failed to disclose the cause. On one point the doctors were agreed: they must operate and remove one third of the stomach. The parents gave consent and the date for the operation was decided. The date was then set back a week for additional tests and study. It was then postponed four more days without explanation.

In the meantime, Brother Cross arrived in Japan and the pastor asked him to go to the hospital

1960 CAMP MEETING SCHEDULE

STATE	DATE	PLACE	BIBLE TEACHER	EVENING SPEAKER	OFFICIAL REPRESENTATIVE
Alabama	July 4-10	Campground, Birmingham	Charles W. Conn	Wade H. Horton	A. M. Phillips
Arizona	April 25-29	1512 W. Corona Ave., Phoenix	E. C. Christenbury	D. C. Boatwright	A. M. Phillips
Arkansas	July 11-16	Campground, Bald Knob		Wade H. Horton	James A. Cross
California-Nevada	June 20-25	Fair Grounds, Tulare, Calif.	W. Edwin Tull	C. R. Spain	A. M. Phillips
Colorado-Utah	June 21-25	Free Methodist Campground, Canon City, Colo.		Edward L. Williams	H. D. Williams
Florida	June 14-23	Campground, Wimauma	Charles W. Conn	Ray H. Hughes	James A. Cross
Georgia	July 4-10	Campground, Doraville	George L. Britt	Paul L. Walker	Earl P. Paulk
Idaho	June 13-18	Baptist Youth Camp, Post Falls			H. D. Williams
Illinois	June 20-26	Campground, Benton	George W. Alford	Wade H. Horton	Earl P. Paulk
Indiana	June 28-July 4	Indianapolis	Charles W. Conn	Raymond Crowley	James A. Cross
Iowa	July 27-31	Hickory Grove Camp, Ottumwa		Wallace Swilley	H. D. Williams
Kansas	June 6-11	Salvation Army Camp, Wichita	Billy S. Myers	Billy S. Myers	H. D. Williams
Kentucky	June 27-July 2	Campground, Lexington	Billy S. Myers	T. A. Perkins	James A. Cross
Louisiana	June 22-26	Community Center, Covington	David L. Lemons	E. O. Byington	H. D. Williams
Maryland-Delaware-D. C.	July 18-24	Campground, Simpsonville, Maryland	Charles W. Conn	C. R. Spain	James A. Cross
Michigan	June 20-25	Campground, Parshallville	Billy S. Myers	T. A. Perkins	James A. Cross
Mississippi	June 15-19	1001 Edwards St., Hattiesburg	Billy S. Myers	Raymond E. Crowley	James A. Cross
Missouri	July 11-16	Campground, Leadwood	George L. Britt	John D. Smith	A. M. Phillips
Montana	July 14-17	E.U.B. Campground, Big Timber	Paul H. Walker	Paul H. Walker	H. D. Williams
Nebraska	June 1-3	21st and Carr Sts., Omaha		Charles E. Tilley	Earl P. Paulk
New England States	July 11-17	Campground, Appletton, Me.	Paul L. Walker	Paul L. Walker	James A. Cross
New Jersey	June 16-19	Bethel Campground, 2 miles of Old Bridge, N. J.		P. H. McSwain	Earl P. Paulk
New Mexico	June 16-19	Cor. S. Ky. and Forest, Roswell	David L. Lemons	Robert Johnson	A. M. Phillips
New York	July 18-24	Glens Falls			Earl P. Paulk
North Carolina	July 4-10	Campground, Charlotte	Billy S. Myers	Dan Drake	H. D. Williams
North and South Dakota	June 27-July 4	Campground, Minot, N. Dak.	Darrell L. Lindsy	(State Ministers)	Earl P. Paulk
Ohio	July 4-9	Doyle Horst Memorial Campground, Massillon	David L. Lemons	Ray H. Hughes	Earl P. Paulk
Oklahoma	June 20-25	Campground, Chandler			A. M. Phillips
Pennsylvania	June 28-July 7	Campground, Somerset			James A. Cross
South Carolina	July 4-10	Campground, Mauldin	George W. Alford	G. W. Lane	A. M. Phillips
Tennessee	June 27-July 3	Campground, Chattanooga	James L. Slay	Ray H. Hughes	Earl P. Paulk
Texas	June 6-12	Campground, Weatherford		Wade H. Horton	H. D. Williams
Virginia	June 14-19	Campground, Roanoke	W. E. Johnson	A. V. Childers	Earl P. Paulk
Washington-Oregon	July 11-17	Campground, Woodland	Dan Drake	Dan Drake	H. D. Williams
West Virginia	June 28-July 3	Recreation Building, Beckley	R. P. Johnson		H. D. Williams
Wisconsin-Minnesota	July 27-31	625 Bridge St., Wausau, Wis.	Charles W. Conn	Charles W. Conn	James A. Cross
Wyoming	July 6-10	1613 E. 22nd St., Cheyenne	Paul H. Walker	Robert F. Johnson	H. D. Williams
Central Canada	July 27-30	3325 Walker, Rd., Windsor, Ont.		T. L. Forester	Earl P. Paulk
Western Canada	July 19-24	Int. Bible College, Estevan, Sask.			A. M. Phillips
Eastern Spanish	July 25-30	636 E. 6th St., Manhattan, New York City		William Alton	Earl P. Paulk
Western Spanish	July 17-19	1818 Rivas, San Antonio, Tex.		Antonio Collazo	A. M. Phillips



✓SWAIN

November 1, 1959, will be a day long remembered by the members of the East Savannah Church of God, the loved ones, and neighbors of Sister Sally Swain. She was a faithful member and prayer warrior for her church and was our pianist. Sister Swain was united with the Church of God 28 years ago.

The day God called her home to glory, she attended Sunday School and church. Shortly after arriving home, she died of a heart attack.

She is survived by 4 daughters, Mrs. Laurene Waller, Mrs. Mary Selph, Mrs. Sara Baker, Mrs. Betty Phelps; 3 sons, Bob, Louis, and Bill Swain.

Everyone misses her presence in church. Her encouraging and wonderful words of testimony were an inspiration to everyone, especially the young people. We know, however, that our loss is heaven's gain.

—Rev. W. C. Williford, pastor

✓SWIFT

Mrs. Effie Greer Swift, age 60 years, departed this life to be with the Lord on November 30, 1959, at the parsonage in Berryton, Georgia.

She leaves to mourn her passing, her husband, Rev. W. H. Swift, pastor of the Berryton, Georgia, Church of God; 5 daughters, Mrs. Frank Crowe, Mrs. Myrtis Shipp, Mrs. Hewitt Cagle, Mrs. Gerard Bennett, and Mrs. John W. Oaks; 2 sons, James and Harlan Swift; 2 brothers, O. D. and L. D. Greer; 13 grandchildren, 2 great-grandchildren, and a host of relatives and friends.

We miss her so much, but our loss is heaven's gain. Her funeral was conducted at the Berryton, Georgia, Church of God on December 2, 1959, by Rev. Merlin Brown and Rev. Willard Cornwell. Her body was laid to rest in the La-Fayette, Georgia, Cemetery to await the resurrection.

Sister Swift was a devout Christian for many years and loved the church so much. She was very active in the church, Sunday School, Y.P.E., and L.W.W.B. The church has landed another soul safely on the other side. She bore

her sickness with patience and trusted God completely until the end.

—W. P. Cornwell, reporter

✓KIDD

Mrs. Dollie Kidd, age 61, ended her life's labors Monday morning, November 16, 1959. She was a faithful member of the Church of God for 24 years, and a true servant of the Lord for 50 years. The Griffin Church of God mourns her passing as she always had an encouraging word and smile for those she met. Whatever the task, she met it cheerfully and in fear of the Lord.

Her funeral was conducted at the Griffin Church of God with Kelland K. Jeffords, Roy P. Horton, and C. H. Chambley officiating. She leaves her husband, C. B. Kidd; a daughter, Mrs. Mary Hudgens; 3 sons, Jack, Robert, and Francis Kidd; a daughter-in-law, Mrs. Martha Kidd; and 3 grandchildren.

We who knew her feel our loss is heaven's gain and anxiously await the glorious day when we will be reunited with our friends and loved ones.

—Kelland K. Jeffords, pastor

✓OVERBEY

Rev. Ancil Overbey, Jr., pastor of the Church of God at Wilderness Creek on the Bastian District, died in an automobile accident Tuesday, January 5, while in the course of visiting his members and friends of the church in the area.

On Saturday, January 9, at noon, a memorial service was conducted by Rev. C. G. Ray and Rev. Marvin E. Porter in the church where he pastored. The body was then taken to the church at Bastian where his funeral service was conducted by Rev. Porter, Rev. Paul J. Eure, and Rev. C. H. Vance. He was laid to rest in the Roselawn Cemetery, Princeton, West Virginia. His wife, Mrs. Emma Jean Overbey, and three small children survive.

His last sermon to his church on Sunday night before he passed away so suddenly the following Tuesday, was taken from Matthew 5:16, "Let your light so shine," and

he was doing this at the time of his accident. He also concluded from Galatians 5:22, 23, "The fruit of the spirit." His last sermon in the Bastian Church a very short while before this was "Prepare Now to Meet God." I declare this to be as great a message as we had ever heard him preach.

Though we will miss him, we certainly feel that his devout life was a great influence to everyone and our loss is heaven's gain.

—Marvin E. Porter, district pastor

The tragic death and burial of our dear Brother Overbey happened before I had returned from the mission trip to Nassau. Brother Overbey was a young, energetic, and successful minister. He was loved and supported by not only his members but also by many friends in the Wilderness Creek area and the ministers throughout the state. He had led the church in building a full Sunday School basement and installing furnace heat and I was to be with him in a dedication service. He, like all the faithful who fall asleep in Christ, rests from his labor and his works follow him. May God bless his precious wife and children as well as the church.

—J. D. Bright, state overseer

✓WRIGHT

Lawrence Clifford Wright, age 67, went to be with the Lord on December 31, 1959. He was born in Paris, Idaho, and lived in Stockton, California, for the past 30 years. He was ordained in the Church of God and did pastoral work in this area. Two churches have been established through his efforts. He was engaged in the Lord's work teaching and preaching for many years until his illness forced him to discontinue two years ago. He was able to continue teaching his Adult Bible Class until a few months before his death.

He is survived by his wife, Leila; 4 sons, Delwin, Cyril, LeRoy, Marion; one daughter, Sybil; and 11 grandchildren.

—Mrs. Leila Wright, wife

✓TRUETT

Brother Alfred F. Truett was born March 25, 1871, and departed this life August 28, 1959, at the age of 88 years. Death came suddenly to Brother Truett and he slipped away peacefully to be with Jesus. He had been a faithful and devoted member of Berea Church of God since April 11, 1939. He was always ready to stand by the church with his support and prayers.

Our church has lost a very dear friend.

—Reba Botkin, clerk



✓ The Barbados Convention of 1960

It is ended but the echo lingers on. Weeks ahead of the scheduled dates found the believers "stretched out" in fervent prayer for a mighty outpouring of the Holy Spirit and God began to answer these prayers in a measure, even before the island overseer declared this historic convention in session.

Volumes could be written about the mighty, wonderful, working power of God among the people during these 5 days of spiritual fatness and plenteousness. Every night there was evidence of "billows of glory" sweeping over the vast congregations and a spiritual dynamic force brought hundreds into the altar as the mighty waves of the Holy Spirit's power electrified them into a scene which may well be compared with the Scriptural account of Pentecost on that memorable day. Many experiences have been recorded but it was not possible to keep track of everything. There was such a "moving" of the Holy Ghost that even now we can still feel that assurance that whatever man could not do "in that he is weak," He, the Holy Ghost, is quite able to do it. We know that the record in heaven will have quite a lot more than what is recorded by us down here.

It was the first annual convention for the Overseer and family, the Braggs, in Barbados and we were fortunate in having as our guest speaker for the night services our very distinguished Rev. A. M. Phillips, Secretary-Treasurer of the Church of God, whom God mightily used. One night we sat under the ably inspiring ministry of our beloved Rev. W. E. Johnson, Chairman of the Foreign Missions Board, who regretted that he could not stay until even the "last day of the feast." His pressing duties demanded his leave although he left a hearty welcome for his return. Our West Indies Superintendent, Rev. A. W. Brummett, was a great blessing to us, especially in the afternoon services, as he "opened

up the Scriptures to us." One could feel the nearness of his life with his Master's as this humble servant of the Lord gave us the Word of Life. Rev. M. W. Patterson of Florida came in time to see the baptism and reception of 78 candidates making the fast-growing New Testament Church of God in Barbados 78 persons stronger.

This great convention ended with our regular quarterly meeting. Thousands of people came from all parts of the island, filling up a big tabernacle (owned by the Christian Mission), overflowing into the large courtyard, and into the highway. More than 1,500 persons joined in praising the Lord as Brother A. M. Phillips preached his last message, "The Church and Its Motivation." The presence of the Lord was richly manifested upon the vast congregation, and the hundreds on the outside of the building enjoyed the blessings just the same, through the helpfulness of our P. A. system.

This does not seem to say very much of what we so richly enjoyed, but we praise the Lord with all our hearts for the many blessings which He so lavishly bestowed upon us during this convention. We thank Him also for our dearly beloved Church of God brethren. May God bless you all.

—C. A. Nurse, convention reporter

✓ New Zeal Awakened During Workers' Conference

JACKSON, Miss.—I count it a great privilege to be able to report on our Christian Workers' Conference which convened at the Bailey Avenue Church of God, Jackson, Mississippi, January 14 and 15.

Truly many prayers and much fasting had been offered to the Lord for this meeting for weeks before it began. From the beginning of the first service you could feel the holy presence of God as it moved over the congregation. I truly believe that our precious overseer, Rev. Wade H. Horton, sought

the face of God in behalf of those who were to bring the messages in this great meeting. I not only believe that the face of God was sought but that the divine will of God was found. Every song was charged with the power of God. If better singing can be heard, it must be when the redeemed begin to sing around the great throne of God.

The theme of this conference was evangelism, and a more appropriate theme could not have been found. I know I shall not have room to tell just how each message blessed our hearts, but I would like to comment a little concerning them. Our first message was entitled "Our Greatest Need—Revival," brought by Rev. J. E. Allen. Through this message our ministers were awakened to a need of going home and starting a revival in their local churches. Brother Cleo Watts, pastor of the North Chattanooga Church in Chattanooga, Tennessee, who was our night speaker, preached, "Revival Preparation." We learned from this great message that the greatest preparation we can make for a revival is to fast and pray until we Christians have a sincere passion for lost souls. Oh, I thank God that there was a new passion born within my soul this first night!

Friday morning's service began at 9:30 with the same spirit and power we had felt before. Our Brother Paul Henson brought a message on "Great Revivals of the Past." Sister Ethel Grace Bradley then preached on "Why I Am an Evangelist." Brother M. H. Kennedy so forcefully preached "Our Responsibility to the Evangelist." Brother Leslie Kelly then preached "Pastoral Evangelism." To conclude the morning service, Brother J. H. Walker, Overseer of Louisiana, preached "How to Conduct Evangelistic Services."

The afternoon service began with the Spirit of the Lord blessing in the first song by sending waves of glory over our souls. Brother J. H. Walker preached on "Evangelism Through Literature." Brother Leo Owens preached "Personal Evangelism." Brother David Williams preached on "Pioneers Evangelism." Then to conclude the afternoon service, Brother J. E. Kennedy preached "We Accept the Challenge." Everyone in the building stood with uplifted hands telling our heavenly Father that we not only accepted the challenge by word but with the determination to go home to our fields of labor and be greater soul-winners for our Saviour, Jesus Christ.

By this time the Spirit of God was so great that a number of us were ready to go straight through to the next service without a break for supper. People prayed in the Sunday School rooms between serv-

ices. It is a common practice with a number of people to go home after the afternoon service, but there was a distinct difference in this conference. The church was filled as we began the service. More chairs were brought into the auditorium until it was filled to its capacity.

The song director did not have to ask the people to clap their hands. As the song began, the people began to clap their hands and to glorify God. Brother W. L. Sharp then preached "Revivals I've Seen." Then the closing message preached by Brother Cleo Watts, "Should We Expect Great Revivals Today?" was just more than we could contain. Before he could finish the message, waves of glory flowed continually over the congregation in such a manner that some were running, some crying, some dancing, and others just standing with uplifted hands praising and glorifying the Redeemer of our souls.

I could go on and on, should space permit, telling of the wonderful spiritual blessings that were received in this meeting. Brother Watts said that we need these kind of services in every church in the Church of God. A lay member said, "These services have inspired me to go home to my church and work with my pastor like I have never worked before in winning the lost to Christ."

—John D. Statum, pastor

✓ Church of God in Findlay, Ohio, Burns Mortgage

FINDLAY, Ohio—November 17, was a day that will long be remembered in the Church of God of Findlay, Ohio. On that day the mortgage on the church was burned. Actually, the church debt had been paid for almost a year, but the annual home-coming day was chosen as the time for burning the mortgage, as well as for dedicating the new Hammond organ. The organ is a gift to the church from Mr. and Mrs. Harry Flater of Findlay.

Many friends and former members attended the well-planned services. In the morning there were special organ selections by our church organist as well as by our state youth director, C. Milton Parsons. Mr. and Mrs. Harry Flater were present for the organ dedicatory service in which the pastor and the congregation participated! Brother Parsons preached an inspiring message on "Go and Tell," his text being 2 Kings 7:9.

At noon, dinner was served in the church basement. There were guests from Columbus, Carey, and Toledo, as well as from the Pentecostal Church of God in this city.

Rev. D. G. Phillips a former pas-

tor, was present for the home-coming services. Brother Phillips is now retired and is a member of the Findlay Church. Other visiting ministers were Rev. D. C. Boatwright and Rev. C. Milton Parsons of Columbus, Ohio; Rev. L. S. Cooper and Rev. Carl Carder of Toledo, Ohio; Rev. J. E. Moore, of Carey, Ohio; Rev. Harold Phillips of Chillicothe, Ohio; Rev. Moses Vegh of Findlay, and Rev. Lee Southerland of Greenville, South Carolina.

In the afternoon, Rev. Harold Phillips presided at the organ, and Mrs. Holley Hance, the church pianist, was seated at the piano. We had vocal selections by the ladies' trio, and a number was sung by Brother and Sister Winters, our pastor and his wife.

Then came another highlight of the day—the burning of the mortgage! We were honored in having our State Overseer, Rev. D. C. Boatwright, with us for the day. As the Board of Trustees and the pastor's council stood behind them, everyone praised God as the last evidence of past indebtedness went up in flame. Later Brother Boatwright preached a timely sermon on the need of personal evangelism in these perilous days.

In the evening, an evangelistic message was brought by Rev. Lee Southerland. So ended a full and eventful day in the Findlay Church of God.

The present church building was purchased in 1951 when Rev. M. W. Patterson was pastor. The original church debt was \$35,000. However, improvements and decorating brought the debt to almost \$40,000. Through the years Findlay members and many church friends have sacrificed time and money that this debt might be paid several months before the time of maturity.

The church has been fortunate in having Pastors J. W. Vance, J. B. Ellington, and the present pastor, William Winters, to work with its members. Each of these men and their wives have prayed and labored hard that the church might attain its goals. We praise God for His many blessings to the Findlay Church of God.

—Guynath Hite, reporter

✓ Y.P.E.'s Successful Missions Project

PITTSBURG, Kans.—We want to report the wonderful work that the Y.P.E. has been doing at Pittsburg, Kansas, with Rev. Chester Shaner, pastor.

After Rev. James B. Reesor held a revival at Pittsburg, the Y.P.E. became more missions-minded. Having been informed by him that we could build a memorial church in the Philippines for \$300 we de-

cided to go to work on the project. Within 4 weeks we had raised \$470.91, of which we are sending \$300 to our Missions Department for the memorial church.

We praise God for what has been accomplished and also that the enthusiasm did not die; we are planning already on an expansion program here at home. We feel certain that God will help us in this building program.

Pray with us that the Lord will help us in this endeavor.

—Della Mae Bolte, Y.P.E. president

Church Abundantly Blessed by God

LOGAN, W. Va.—May we take this opportunity to sound a note of praise to God for His wonderful love and the way He is blessing us at the Logan Church of God. We are experiencing some of the most marvelous things from God, and truly are being blessed in abundance with His holy presence.

We thank the Lord for sending our way Rev. James E. Bowers, his good wife, and family. Already they have proven to be a blessing to us. Since our pastor came to us on November 15, 1959, we have been steadily moving forward for God and His Church. Truly he is a man who depends upon the leading and Spirit of God and is not afraid to let the fire of the Holy Ghost have sway over the people.

Brother Bowers has encouraged us to apply Matthew 6:33 to our lives: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." He assures us that if we do, God will honor us in our every effort we make for Him.

Since January 1, 1960, we have had 25 saved, 11 sanctified, 7 filled with the Holy Ghost, 22 baptized in water, and 19 added to the church. Our finance for the month of January was the largest in the history of the church. The money for that month from tithes, offerings, and the building fund amounted to \$3,700. The people have a zeal to work and are hoping to raise enough money by May 1, 1960, to pay off the church debt and complete the new church building by this summer.

Again may we give thanks unto God for the way He is blessing our church and for the souls He has given us. Many times the Spirit of God comes down in such a glorious way that people are convicted of their sins and surrender their lives and hearts to God while sitting in their seats, and immediately request to be baptized in water and united with the church. Remember to hold us up before God in prayer that we may stay in the center of His will.

—Franklin Queen, Jr., clerk

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